LEVEL ONE

DIVINE LIFE

—DEVOTED TO THEOSOPHY—

The Sacred Science

OF

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The Evolution of the Ego

JULY,
1928.
—THE DIVINE LIFE PRESS—
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(25 Cents a Copy)

THE DIVINE LIFE

The Pioneer Magazine of the Sixth Race

Whose Invisible Editor is the Conqueror on the white horse—the new Initiate in his solar body.

The Conqueror—to him I shall award to eat (the fruit) of the tree of life which is in the middle of the Garden of the God.

The award to the Conqueror, is the Eternal Memory: he shall eat the fruit of the tree of life (the fruitage of the life cycle) in the God's own abiding place, the mystical paradise or state of ineffable bliss.

The award to the Conqueror is conscious Immortality; he is to wear the crown of life, and nothing that originates in the soul-consciousness shall pass into the oblivion of the second death.

The Conqueror—to him I shall award to eat a share of the hidden manna; and I shall award to him a white voting-pebble, and on the voting pebble (will be) a new name engraved, which no one knows but he who receives it.

The Conqueror—he shall be clothed in white garments, and I shall not at all erase his name from the book of life, but I shall acknowledge his name before my Father and before his Divinities.

The Conqueror shall not at all be punished by the second death. He who has an ear to hear, let him hear.

"Son of Man"

OR, THE SEQUEL TO EVOLUTION

—By CELESTIA ROOT LANG—

"DIVINE incarnation is the cause of creation. And the relation of the vital union existing between God and nature is expressed in the successive planes of incarnation of the Christ-principle or divine energy. This brings the question of 'First Cause,' within the domain of science. The Christ-principle theory or psychic evolution shows that all these beautiful laws (of evolution) are the necessary results of the incarnation of divine energy; that these laws are explained by the doctrine of the divine mode of incarnation or planes of divine energy, and thus a new science comes into being and Christology becomes a physical science.

As to the scientific method of investigating the laws of evolution on the higher psychological planes, the author commends the comparative one so successfully adopted in anatomy, physiology, and embryology—the soul of man must be studied in relation to what corresponds to it in the lower animals—and asks:

"Will not Christology become truly scientific only through comparative Christology, i. e., by the study of the spirit of God in relation to what corresponds to it in man?"

ON the subject of individual immortality the author's views are clear and pronounced—"Narrow is the way," she tells us.

"Spirit individuality explains, as nothing else can, all that is characteristic of a Christ-man, one in whom the Christ or divine principle has come to birth. This also means separate life, spirit viability, immortality. Spirit consciousness espe-

cially seems to me the simplest sign of separate entity or spirit individuality, and its appearance among psychical phenomena the very act of spirit-birth. The change from the one to the other is like to a birth into a higher plane, the beginning of another cycle of evolution. In the beginning of psychical life, the Christ-principle is but an appendage of the body, in the end the body is but the vehicle of the immortal spirit.

"The fatal mistake in theology is in supposing that the human soul is immortal; i. e., capable of individual spirit existence. It is analogous to the theory that every monkey is on the highway to become a man. Many monkeys came into being, but few attained to humanity; many human souls, too, have come into being, but few will attain immortality. The animam, or soul of man, on the rational plane, is not immortal; the Christ-man only has a distinct personality or spirit individuality. Material evolution finds its goal in man, psychic evolution in a Christ-man.

"The first cause, the direct will of the Deity, is expressed by divine incarnation,—divine energy passing into matter and form."

For this remarkable work the author claims, and we think justly, that it is thoroughly consistent with the spirit of the teachings of Jesus and the evolution theory. Her citations from Scripture are wonderfully apt. Indeed, she presents many of Christ's sayings in an entirely new light, apparently justifying her claim to an interpretation of Christianity from a higher plane of spiritual insight.

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The Seal of the United States,

(REVERSE SIDE)

Annuit Coeptis,

Prosper us in our undertaking."

Novus Ordo Seclorum,

" A New System of Ethics will arise."

DIVINE LIFE

(THE NEW ORDER OF AGES)

The Independent Theosophical Society of America!

(INCORPORATED)

Founded, December 20, 1914.

By Celestia Root Lang.

PRESIDENT FOR LIFE: HARRY R. LANG,— Editor and Publisher of the DVINE LIFE, the Official Organ of THE INDEPENDENT THEOSOPHICAL MOVEMENT, maintained by and in the interest of the INDEPENDENT THEOSOPHICAL SOCIETY OF AMERICA.

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American politics unveiled find us floundering in a morass of calamity and despair, for we are the victims of Jesuit psychology of Rome coupled with British diplomatic intrigue, which, working in conjunction, compels the people to either choose between two evils or declare war and annihilate them both.

The Divine Life

A MONTHLY MIRROR OF THE SOUL

HARRY R. LANG, Editor and Publisher.

614 Oakwood Boulevard, Chicago, Ill.

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THE ROMAN CATHOLIC INQUISITION!

MANY who refer to the Roman Catholic Inquisition in times gone by, when thousands of Protestants were slain because of their faith, do not think of the Roman Catholic Inquisition today, which is being waged against the Masons in Italy, the Protestants in America, and in various parts of the Globe. The dominant key-note of Pope Pius' program is to first "Make America Catholic," by hook or crook, mainly by crooks, and this once accomplished, the Whole World will immediately go Catholic as well. For once the people are foolish enough to elect Al Smith to the Presidential Chair, then the reigns of government will be immediately turned over to the Curia at Rome, and whatever the Pope and his Jesuits want, faithful Al will deliver the goods to them.

The Roman Catholic Inquisition today is being car-

ried on under the smoke-screen of "TOLERANCE." They have practically captured America through the fearful indifferent attitude of most Protestants, and where the love of the dollar will not succeed in annihilating the average Protestant, the fear of his life and safety is used to silence all objectors.

And what would happen were Al Smith made President of these United States? First, the Pope would be brought into wise counsel on all problems touching on questions concerning Catholics in every Country in the World, and would be given preference in public office where America is represented in foreign councils. Second, a new army of Jesuits would be immediately sent to America to begin the "Reign of Terror," and Free Speech, and Liberty would become a farce and a by-word, and all their ancient European methods of suppression of freedom of thought would be exercised with the approval of Al, the Pope's Pet. Third, once the people are cowered into silence by death threats and persecution, the Pope is announced as making a trip to Washington, D. C., to greet his Beloved Son, Al Smith, in the White House; and after much palaver, procession and celebration of Holy Mass on the White House Steps, a call or command, like lightning flash would pass over America, that the Pope has decided to stay in America, Make America His Home. Fourth, coincident with this, our Very Dear Catholic President would proclaim unto the Whole World a New Doctrine, ostensibly a New Catholic Doctrine, that God Himself has decided to take over America, make the Pope the Head of all things, temporal and Spiritual, and that the President would henceforward be regarded more of an under-Secretary to His Holy Father, who now sits on his Right Hand!

AND NOW TO THE SLAUGHTER!!!

ALL Americans with the Red Blood coursing through their veins, and a spine that supports them would immediately protest outright. Whereon Al would declare a Presidential Proclamation: "Whereas, I, the President of these glorious United States, being duly elected by the common consent of the people, do, hereby, declare, openly and outright war against all individuals who interfere with the workings of the Catholic Father and his Catholic Son, and henceforward, all persons who say, think or act in a manner derogatory to Catholic Law and Doctrine shall be thrown into prison, and after a certain period refuse to recant and apologize to the Catholic Government, which now rules the land, shall be hung on a public scaffold as an example to what others might expect who fail to espouse our cause, minimize the authority of the Holy Father and condemn openly all Governmental Catholic procedure."

Now, the Holy Inquisition will start immediately after Al takes the Oath of Office on the Capitol steps. "AMERICA MADE CATHOLIC" would be their first cry and all dissenters would be punished with death and imprisonment if they failed to comply with the New Catholic Order which has captured America and the Whole World! —Harry R. Lang.

YOU MAY EXPECT AL TO DELIVER THE GOODS

CONTRARY to what the lying Cardinal Mundelein gave out recently on his return trip to America from Rome, whither he had gone to lay in his Father's lap a large amount of American ill-gotten loot, that the Pope is not concerned about Al Smith's Presiden-

tial aspirations, a secret correspondence is now taking place between Al and the Holy Father, that invites him to sail to America the very day that his candidacy is approved by the American Electorate, and consider himself the First Power in the Land if his Sincere Son is the lucky dog.

For Al is bent on delivering the goods to this Holy Father at Rome, whom he regards greater than the American Republic, greater than the Constitution of these United States, greater than all the Princes, Kings, Presidents and Potentates of Earth's Kingdom. For says Al, does not Pope Pius hold the keys to Heaven, Earth and Hell in his hands? And why should I not, a mere worming, weak President, turn over the Keys of America to Him, who am his abject follower and worshipper and slave? For I regard the Pope as the vice-regent of God Himself and whatever God wants, God is going to get through me, Al Smith.

Thus America will be delivered into the hands of this New God from Rome, who holds the keys to Earth, Heaven and Hell, but we shall see that when the Pope arrives on American soil he will inform the American people that somehow on his voyage the keys to Heaven and Earth slipped through his fingers into the deep Atlantic, and that with the Keys of Hell alone remaining, we can only expect cold turkey from the Pope's table.

If Al Smith is elected you may expect to see everything turn Romish from a new mode of Government to a *New Vatican* constructed at Washington, D. C. Then we shall give you Heretics a taste of what Rome enjoyed at the height of her ancient Glory.

HARRY R. LANG

WALKER EXTOLS CATHOLIC CHURCH

"Helps to Raise Citizenship Standard."

—*New York Herald Tribune.*

MAYOR WALKER speaking tonight to 450 clerical and lay alumni of Cathedral College gathered for the silver jubilee celebration of the college at the Biltmore, praised the work of the Catholic Church in New York.

"I wish that you of Cathedral College were better understood," said the Mayor. "It was not long ago that I was compelled to listen to a tirade, of the sort not unfamiliar to you, of one of our friends from the bucolic districts, who asked if it were not a fact that all my official acts were dictated from Rome. I told him, no. He said, 'Don't you know that if Al Smith is elected he will take his orders from Rome?'

"I answered, 'I HOPE TO GOD HE DOES.' Finally, I almost got him to concede that it would be a great thing if we had a direct connection with Rome."

Cardinal Hayes, speaking after the Mayor, complimented him on the message he had given to the alumni.

"It is a message from the Mayor of the City and a message from a Son of the Mother Church," said Cardinal Hayes. "If only what you said tonight could reach the ears and the hearts and the souls of the citizens of this great city and this great country, they would realize that they have no better friend than the holy Mother Church."

This damnable eulogy of the Holy Mother Church by a man who has succeeded in worming his way into the good graces of the people of this Great American City and succeeded, with the aid of the unscrupulous "Tammany Hall," in getting himself elected to the

Mayor's Chair, is an insult to every one who calls himself an American Citizen. The very fact that Jimmy Walker countenances Al Smith taking his orders from Rome, were he the next President, proves openly that Mayor Jimmy Walker is himself taking orders from Rome as Mayor of New York City, and the gentleman from the bucolic districts was right when he accused Mayor Walker of double-crossing the people.

A man who is guilty of double-crossing the city, state and country while in public office and takes his orders from Rome ought to be impeached outright and not be allowed to aid in joining Church and State and making "America Catholic."

If Jimmy Walker had a grain of common sense, he would not make so complete an ass of himself, by defying the American Republic, as Mayor of New York City. For Jimmy Walker knows in his own heart that America must be made Catholic *by force and not by argument,* and this is just what they propose to do. Get a few Mayors, Governors and just one President who is a loyal son of Holy Mother Church, to defy the State while in office, and proclaim "America Catholic," with the aid of the army and the navy at their beck and call, and then, "Ye Bloody Heretics, we'll give you lead instead of argument, and ye's can GO TO HELL, for the Pope's here, too, residing with Al at the White House, and who said Jimmy Walker was wrong when he addressed these 450 clerics and tells them "It would be a great thing if we had direct connection with Rome," if so, "you would be better understood."

Were Al Smith elected to the Presidency we could expect messages from the White House similar to the one just extended to the citizens of New York City

by their clown Mayor and a comment by Cardinal Hayes, to wit: "It is a message from the President of this Great Country, and a message from a loyal Son of the Holy Mother Church," but, the message would be for Romans only and not for American citizens.

"We can trust our enemies, but GOD protect us from our friends."—Harry E. Richeimer.

HIERARCHY'S PLOT TO RULE U. S. BY CONTROL OF PRESS EXPOSED BY SEN. HEFLIN

"Free Speech Murdered at Altar of Roman Catholic Tyranny, Oppression and Intolerance"—Issue of National Life and Death Involved in Papal Drive to Make Al Smith President. —Fellowship Forum

PERHAPS the most dangerous of all the many methods adopted by Roman Catholicism for control of the American Government is that of controlling the press of the Nation. By means of the press, public sentiment is formed and Romanism has seen that by dictating what may or may not be printed, she can absolutely dictate what American sentiment and thought shall be. Free government depends on an independently thinking people and a correctly informed people, and these, in turn, must depend on a truthful and independent press. Thus Roman Catholicism strikes at the very foundation of democracy when it muzzles the free press of America.

How Rome controls the American press was shown in the United States Senate last Saturday by Senator Heflin. He took his facts and arguments directly from an editorial appealing in the Jesuit weekly, "America," a few weeks ago, which was quoted and commented upon in The Fellowship Forum at that time. Seeing

the danger of such un-American practice, Senator Heflin decided to bring it officially before the people and place it permanently on record by having it published in the Congressional Record.

In his speech the Alabama Senator also told how political Romanism seeks to disrupt and ultimately close the public schools and put an end to religious liberty in the United States. A big step toward realization of its nefarious aims, by election of Al Smith to the Presidency, was attacked by Mr. Heflin, who showed that Smith's connection with the Roman Catholic hierarchy, which by its own words seeks the downfall of American institutions and government, was sufficient and justifiable reason for any loyal American to refuse to support the Tammany candidate.

That Rome does seek, and to an alarming extent has secured control of the supposed free press of this country, was shown by quoting the Jesuit weekly, "America," in its proposed plan for boycotting any paper that publishes anything not relished by the papal church. The Jesuit article told papists just exactly how to go about organizing and carrying out a boycott—through the circulation department of the paper, by cancelling subscriptions and getting others to quit the paper; through the business office, by forcing merchants to quit advertising in the paper, this to be done by threats of boycott on any merchant who placed his business announcements in the paper; and by having priests fight the paper and get his parishioners to "never buy any paper that insults the faith, and never to deal with any merchant who advertises in such periodicals."

The Jesuit article then told, in detail, just how a certain Washington, D. C., paper had been whipped into submission not long ago, by this same method, and

reminded the Romanists that if it worked in one case it would work again—and they could thus force newspaper publishers to realize that "it does not pay to insult Catholics."

"Is this still free America," asked Senator Heflin. "I denounce this shameful action as un-American, and yet they are boasting about it and using it for intimidating purposes. Would you think such a thing would or could happen in the United States? It did happen right here at the capital of the Nation, and they are boasting about and recommending it as a plan to be followed by Roman Catholics all over the United States."

The incident to which Senator Heflin referred was when, in 1913, a young girl lost her life in trying to escape from a Roman Catholic House of the Good Shepherd. The newspaper asked for an investigation of conditions in that papal slave pen that would force a girl to risk her life to escape. Many citizens sent letters, which the paper published, asking for a public investigation. That is what brought the boycott that whipped the paper into submission, as related in the Jesuit weekly.

> "I burn with indignation at the suggestion of such a villianous program as the one laid out in that article," said the Senator. What has become of the spirit that was in our forefathers when they were willing to die for religious freedom? Where is that element of patriotism and heroism that lived in them when they demanded with their life's blood a free press in the United States?
>
> "Where is the love of civil liberty that inspired them to do and die for free institutions? The Roman Catholic would prevent the American merchant from

exercising his right as an American citizen to advertise in the paper that reaches the public which he hopes to induce to come in and buy his goods? They declare it to be their plan and purpose to prevent a news-stand from selling a newspaper that other people in the community want to read. They use coercive and intimidating tactics on him to do, not what is fair and right, but what the Catholics want him to do. They call on every Catholic priest in the country to say to his Catholic flock when nobody else is there, to go out and wage war against a newspaper that has dared to ask why a certain girl, Catholic girl, lost her life in an institution right here in Washington city. If a girl can lose her life, right here in our midst, and the people are not concerned about it, we are no more than the beasts of the field. It was quite natural and a noble thing for that newspaper man to inquire about the girl's death.

"As I said the other day, why did not the Good Shepherd's Home say, 'Sure, you are at liberty to come in and investigate.' Instead of that, they closed the door and turned like an enraged lion on the editor who dared to ask to have an inquiry made into the death of a Washington girl. That thing happened right here in Washington, in 1913, and now, when Governor Smith, a Roman Catholic, is running for President, in 1928, they put out the story of their successful effort to intimidate a Protestant newspaper in Washington, as part of their campaign literature in favor of Governor Smith.

> "It gives us a foretaste of what we may expect if Governor Smith should be nominated by the Democratic party, and elected President—which God forbid."

As further proof, if further proof were necessary, of the danger of electing a Roman Catholic to the Presidency of the United States, Senator Heflin then quoted from the Canon Laws of Rome, which set forth what that church, of which Al Smith is a devout member, thinks, teaches and practices in regard to freedom of religion and our representative form of government. He quoted from the Roman church laws, as follows, from the Syllabus of Pope Pius IX:

" 'The state has not the right to leave every man free to profess and embrace whatever religion he shall deem true.

" 'It has the right to enact that the ecclesiastical power shall require permission of the civil power in order to exercise its authority.

" 'It has not the right to entire direction of public schools.'

On the other hand, under Powers of the Church, this Syllabus of Pope Pius IX says:

"The church has the right to require the state not to leave every man free to profess his own religion.

"She has the right to exercise her power without permission or consent of the state.

"She has the right to deprive the civil authority of the entire government of public schools.

"She has the right to require that the Catholic religion shall be the only religion of the State, to exclusion of all others.

"She has the right to require the state not to permit free expression of opinion."

This is the kind of religion Al Smith belongs and the things his church would do to us here in America

if they had sufficient numbers to put it across—just as that church has done in every land where they gained control.

Senator Heflin also brought out proof that Roman Catholicism in other countries is coming to assistance of papists in the United States and helping in the campaign to elect Al Smith President and thus "make America Catholic." He showed a letter from Canada pointing out that Roman Catholics up there were contributing to the Smith campaign fund, and that one papist living in Toronto, Canada, had contributed $1,000.

"This movement to make Al Smith President is not confined to the United States," said Mr. Heflin. "It is a world-wide Catholic movement. They expect to rule the world some day."

Referring to a letter he had just received from a man in New York City, saying that he would murder the Senator in just two weeks, that he is an ex-cowboy, a sure shot and never misses, Senator Heflin said:

"I do not know what may become of me, but if I have to die before my allotted time, I could die in no better cause than trying to preserve religious freedom and civic liberty, freedom of political action, a free press, free speech and the right of peaceful assembly—free Government in America. If we do not do as they (Roman Catholics) suggest, they commence thinking of some force to use, of some way to punish us. If an editor has a daughter growing up into beautiful womanhood, of about the age of the young girl who lost her life here in Washington in the incident to which I have referred, his heart is touched about the tragic death of somebody's girl about the age of his girl, and he wants the truth given to the public about

how the girl was snatched out of life instead of being permitted to live out her time. But the editor who asks for the truth and only the truth about the matter is pounced upon by this Roman group, hounded like a thief, his business injured, and they boast in their paper that they cut his subscription 40 per cent in three weeks, and that finally his business manager came crawling on his knees and told the Roman Catholics at the Capital that hereafter they would never publish anything that the Catholics did not want him to publish.

FREEDOM MURDERED BY TYRANNY

"Free speech murdered at the altar place of tyranny, oppression, intolerance and bigotry of the Roman Catholic government in the United States, and still we hear some people who call themselves Democrats saying, 'It is all right, go ahead and support Governor Smith.' I am going to repeat what I said before. The Senator of this body who goes to the Houston convention and who at any time during that convention so far forgets himself, his home State and free institutions in America as to tie himself to this Roman Catholic government and program and votes for Governor Smith will never be re-elected to a seat in this chamber. The people will not send him back, and he ought not to be sent back.

"The issues of National life and death are involved in this campaign; the life of this American Nation is at stake."

ROMAN RULE THE ONLY ISSUE

THERE is but one issue before the American people this fall and this is whether he will have Romanism or Americanism to control our country. I

thank God that the American people think more of their religion than they do of their politics. As it was shown in the Kentucky election of 1893 when all the Protestants of the state united and worked and elected Bradley for governor, a Protestant, over Carroll, the Catholic. The bishop of Fort Worth, Texas, made no idle threat when he stated in the Kansas City general convention of the M. E. Church that if Smith were elected there would be no Solid South after that. He was right. Therefore, the only issue before the people is Romanism or Protestantism.

If the Democratic party wants to exist they must not nominate Governor Smith of New York. If they should do such a thing, then look out for the vote of Virginia, West Virginia, Kentucky, Tennessee, North Carolina, Alabama and Texas. So let no one deceive you. If you are a Democrat work for the good of your party by nominating a purely American for President. I would rather for him to be dry, but I had rather for him to be a Protestant as wet as a mill-pond frog, than to be dry and tinctured with Romanism. Think of being in Washington city on the 4th of next March if Smith was elected. The Pope and all the cardinals of the world would be there and the Pope would administer to the elected the oath of office and then what would result? STOP AND THINK!

Norfolk, Virginia. —H. W. Beville.

AN APPEAL

Kindly renew your subscription to Divine Life at once if it has expired, as the Editor has heavy obligations to meet due to increased cost of labor and materials.

BRITISH HERBERT HOOVER AS A POTENTIAL CANDIDATE FOR THE PRESIDENCY

"HERBERT HOOVER, born West Branch, Ia., educated Stanford University. Engineer. Carried on profession in mines in this and foreign countries. Chairman various relief commissions in foreign countries. U. S. Food Administrator. Republican. Quaker."

Born in Iowa, but bred within the domains of Old England, he is today and has always has been a Johnny Bull, in his attitude and administration, as Food Administrator during the World War and as Secretary of Commerce under Calvin Coolidge. Whenever I see the face of Herbert Hoover in the daily newspapers, the face of Johnny Bull immediately looms up before me, and I cannot help think that too much association with John Bull has caused Herbert to take on the facial characteristics of the man he loves so well and with whom he has spent the most of his natural life. He is anything but an American and despite his views on engineering, starving nations at war, and playing second-fiddle for England and Calvin Coolidge, he is not a fit candidate to appear on any ticket where the office would grant him power to serve England under-handedly and subjugate America.

Calvin Coolidge would like to see Hoover get the prize since he cannot land it himself, as Calvin's policies are as British and International as are Herbert's, nearly all of Calvin's pet schemes, from vetoing a bill that would aid our American farmer, to passively defeating the Prohibition Law, are the schemes concocted in this Britisher's brain. This fellow who can dig ditches, construct bridges, measure out wheat, barley, rye and cornmeal to the public in consumptive doses,

can aid flood-control and play second-filled for Calvin, is not a fit man to sit in the White House, as his views on business and his views regarding the future welfare of our Beloved Republic are two entirely different matters.

"A vigorous drive for the capture of our share of foreign markets for American production undoubtedly would be the cardinal principle of his administration," is enough to put Herbert Hoover out of the running for the presidency, for then we would have Internationalism with a vengeance, so strong, that business would supplant our traditional national policies of Americanism, in such a degree, that the foundation principles of the Republic would be entirely lost sight of, and a KING would rule where once a President held sway.

He wishes to make of America A GREAT FARMING AND INDUSTRIAL CENTER, a slave-mart, where slaves are manufactured to serve the vast estates of King, Queen and Noble abroad, the Land of Brittania, which is so dear to this British Herbert's heart. He is against an American Merchant Marine, but favors a private owned Merchant Marine, owned principally by British interests in competition with the Crown! He favors a St. Lawrence sea-way, via U. S. A., to help Anglicize America, and bring us once and for all time under International influence.

He may be a successful business man, but when the question of foreign relations enter in, the Oil and Alien Land Law Controversy in Mexico, the policy of dealing with Nicaragua, the Protection of the Standard Oil Interests in China, the application of the Monroe Doctrine, he may prove so ruinous to American interests that what he saves at the economical spigot, he

will pour out to the Britishers and waste at the proverbial bung-hole.

And who has kept the American Navy below British Standards? Not Calvin so much as the cat's paw and tool of King George—Herbert Hoover. He originally favored America going into the League of Nations and a World Court. Do we want another Woodrow Wilson in the Presidential Chair? This time not to War openly, but to War secretly to mete out subjugation of America in slow British doses?

The issue is summed up in this manner: A Britisher for a President or a Roman Catholic for a President? Which Shall It Be? The American people are required to answer. A Revolution should be the reply. Down with the Gold Ring, who fling such an insult into the faces of American voters and compel them to accept an International Government and relinquish our American Democratic Principles.

If a New Party totally independent of machine patronage is not immediately inaugurated, the people should declare war on the present American Government and seat a man of their own choice, even if it leads to bloodshed and extermination.

TO ARMS, AMERICANS, AND SAVE THE REPUBLIC!

OUR BACKS TO THE WALL!

A British or a Roman Catholic for President. Which?

THE nomination of Herbert Hoover as a preferential candidate for the Presidential Chair by the International financiers and friends of Big Business has now strengthened the chances of the Roman Catholic Al Smith 50 per cent. The people have no choice between the two foreigners who ask to elect them,

short of inaugurating a third movement with a 100 per cent American and Anti-Catholic leading them to victory. The call has gone forth by the great heads of the Steel Mills at Gary, Indiana, the Packing Houses of Chicago, Ill., and the great combination of Cement Manufacturers that "if you don't vote for Hoover, you might as well remain at home, for there will be no employment for you if British Herbert is defeated."

Think of it. In this Great Free American Republic, a lot of low-down money grabbers, calling themselves Americans and the cream of the land, dictating to the people who shall be the next President, and threatening them with idleness and starvation if they fail to comply with their wishes. Rather I should vote for a man in the street, without a name or a financial connection who had the interests of the American Republic a heart, and who would at least look after their interests and welfare first, than a man with an international backing and a taste for things foreign whose object is to wreck America to rehabilitate Europe. I say the game of the Gold Ring who manipulate both Democratic and Republican Parties is to place the people on a political precipice between two burning Hells, which will destroy them. Royalty with its Royal insignia (Herbert Hoover) on one side and Popery, with its coat of arms (Al Smith) on the other and asks them to choose their favorite of two evils.

Shall we who call ourselves Americans and who believe in liberty of conscience and a self-governing Republic be obliged to vote for a man whom we know in our hearts is diametrically opposed to Free Government of the People and who support the Financial Interests on Wall Street and the International Bankers, who seem to get whatever they want at the right time

by threats and intimidation.

I hear you say our economic existence must not be jeopardized and I should rather vote for a Britisher or a Roman Catholic than see our economic fabric undermined by electing an unknown candidate of an unknown party. To which I reply your failure this time to do your duty and stand for principle may cost you more than your economic existence, for the demands they are now making upon you, and the methods by which they are being put into force, will cost you your very own Soul, and America and the principles on which it was founded by our Great Forefathers will go down to defeat, simply because their posterity were unable to stand up like men and say, "my obligation is to My Country First and to my own selfish, personal interests last." "Choose ye, this day whom ye shall serve, the God within, or the Devil without."

—Harry R. Lang.

Herb Hoover tells us he is dry and Clarence Darrow counters with a statement that Hoover is not any drier than I am. "I know," says Darrow, "I had a drink with him." We may not all like Darrow, but the grizzly old warrior of the bar never lies. This gives you a new angle on Hoover. Anything for political success. Hoover, a British tory, deserted this country for nearly a quarter of a century during which time he never set foot on American soil. He was nearly fifty years old before he took any interest in American affairs. He was married by a papal priest, and carried a Jesuit with him on his trip through Russia. He betrayed us during the war and done more than any other politician to break the backbone of the American farmers. He is a junker, not a statesman. Slippery

as an eel, as two-faced as Judas and as treacherous as the devil. May God help America if the machine politicians nominate him at Kansas City and the American boobery elects him in November.

—The Rail Splitter.

AN ECONOMIST'S CONFIRMATION

Sir George Paish, the eminent British financier and economist, contributes an article to a recent number of *The Referee* (London, Englandd), in which he forecasts the complete collapse of world credit, and a consequent disruption of industry and commerce. He says—

" . . . the leading nations cannot continue indefinitely to create credit on the scale of recent years. Already there are signs of approaching exhaustion. Hence, because of the inability of the borrowing nations to sell their products and services in sufficient quantity to meet their obligations, and, second, because of the inability of the leading nations to continue to grant credit both to home and foreign borrowers on the scale of recent years, the danger of a world financial breakdown has not only not been averted, but is now approaching rapidly.

"The great world machine of credit is being severely over-taxed, and unless relief is afforded, must come to a standstill in the not far distant future.

"Not only have the United States erected insuperable impediments to the repayment of their credits by the borrowing nations, but Great Britain is now following their example, thus rendering inevitable a complete breakdown of the great world machine of credit, trade and production.

—The Chalice.

VIBRATION

IT IS little wonder once we understand the Law of Vibration and its changing rates that some days we are steeped in gloom, despondency and despair and at other rare occasions we partake of Nirvanic Bliss and feel ourselves at-one with the emblem of our Republic, the Stars in the stripes.

To understand this law more fully we must first understand that we, the Soul (for that is the only part of us that is real and undying) functions through our minds, bodies and outer sheaths or senses in this manner. Take a clear body of water, and when still without a ripple upon the surface, mirrors forth the Stars in Heaven and the passing clouds. But let the wind (representing the emotions) have their play, then all is different. We then get a distorted picture, or wave motion which destroys the perfect image of the above from functioning on the lower surface.

Now the lower surface is man, his emotions, the wind, his soul or Spirit, the clearness of perception of things Spiritual, and the ability to mirror forth the Soul depends upon the ability to control the passions and emotions of the lower elements.

This, then, is my contention, that we, the real self, do not inhabit the earth, but only are pilgrims gaining experience for our soul's sake through our contact with matter. We are knowledge pure and simple, rising to the point of identification with our Soul Self, which expresses itself in the Wisdom of the Self.

We cast our shadow over this mortal coil for three score and ten years, and then the ray is deflected to a higher body which functions on a plane anterior to that of the mind and intellect. This change or interplay of forces is what we denominate DEATH, but it

is Death to the physical rate of vibration only. Another key struck on a higher octave, not as yet intelligible to the physical senses. However, today, trained mediums, pure in nature, are able to communicate with the so-called Dead and communicate their wishes and desires to their Loved ones on Earth.

We all of us experience a change of vibration from day to day. We attribute them to bodily conditions, the weather, the times, the surrounding environment, but never do we once hit the mark, for it is the rate of vibration that draws magnet like, people and events about you. Today you meet, through your corresponding vibration, men who live constantly on the plane of vibration on which you are functioning. Men of wealth, affluence and means. Tomorrow you meet men of a higher type who are intellectual, spiritual, spontaneous to thought, will and power, and who aid you in maintaining the high rate of vibration you have established for yourself. Another day you meet the lower type of animal vibration found in prize-fighters, gamblers, race-track touts and Wall Street brokers, all on this low rate of acquisition and possession, without the corresponding quality that plays fair and square and believes in the Spiritual counterpart of their human natures. They even deny having a spiritual self and so are lost to anything higher.

Now what I am getting at is this. We telegraph ourselves electrically and spiritually to ourselves. We make our personal selves cognizant to our Higher Self in the degree that we assume the position of Thou art All, Dear Inner Self, and I, the outer self am thy simple servant. Instruct me to do thy bidding, and guide me in thy path, thy ways and thy power to lift myself by thy Self unto my Higher Self or level.

When once the change takes place, and we live in the top story of our being, outside the body and not in the basement of our being, associating ourselves with this phantasmagoria, this cyclorama with which we identify ourselves, and which we call Life, we rise into our Oneness with our Higher Self, our God Within ourselves. Then we become the Holy Shrine of the outer temple, where Peace, Love and Universal Happiness abide.

I AM THE ETERNAL AND THERE IS NO OTHER THAN I.

By holding to this conception of the Self, all the World is destroyed and re-created for the New World you now inhabit. You live inside the selves of others now, for you are their Life and inhabit the Universe:

No stars without,
No Light but thine;
In Boundless Peace
Within, doth shine the Self,
Whose Star thou art!

—Harry R. Lang.

LIVE, THE LIFE, AND YE SHALL *KNOW*, THE DOCTRINE

THE union of the soul and the Higher Self is the consummation devoutly to be wished; to be looked for and desired, above all things else. It brings love, felicity, peace and harmony to the harrassed spirit. Then why not seek it; why not use every means to find the way?

The divine life cannot be known by the intellect alone; it can only be apprehended, as the intellect is only the outer court. To live the life, the soul must enter the inner court, the Holy of Holies.

The "Holy of Holies" has come down to us as a religious symbol, but it is as much a fact, and as capable of being demonstrated, as any fact in nature. No mental fact can be demonstrated until it has been experienced over and over again: then it stands to reason, that we must first *live the life* ere we can demonstrate it. Poets have reached it in their loftiest flight, and sung of its wondrous beauty and glory, adown the ages, but none have demonstrated its reality. The question may arise whether or not the demonstration will rob the "Holy of Holies" of its sanctity, of its mysticism? No, because it still remains the goal, the Holy Grail, to be reached by every individual soul; and the demonstration only dimly points out the way to the weary pilgrim; the fact, the actual existence of the life toward which he is journeying.

Be it known to all that the "outer court" is the objective life; the life of the senses, the life we now live in the body in the terrestrial world, which is correlated to a certain rate of vibration which we will term, *normal,* and to a certain sound which we will call F in the musical scale. The senses are the contacts of the soul with the outer world, and through these contacts the soul knows pain and pleasure, joy and sorrow, heat and cold, good and evil, or what is known as pair of opposites. The terrestrial world might be termed the play-ground of the senses; and many souls there are who never develop beyond it. They *"fall* on the Great World's altar stairs," and there they remain.

And there all souls would remain, satisfied with this sensuous life if it were not for the inherent *inner* senses; as a child would remain a child, were it not for the inherent development of its intellectual facul-

ties. The child does not go to work of its conscious self to develop these faculties until it feels a desire, which lies back of will; this desire may be awakened by its environment, by contact with other children who are in advance of itself. Just so with the soul, it must first be awakened 'ere it can begin to develop the inner faculties; if it only came in contact with literature that just satisfied it, it would be contented, but it is *that* which is a little beyond what it has already attained, that it can reach out for, that awakens and stimulates soul growth. The man or woman who is satisfied with the mental food culled from the routine of daily news will never grow out of his tracks; he will live and die in the normal vibration, never rising above it—in this, or the life which he enters when he lays off his mortal coil.

The whole secret lies in vibration; if the soul had no inherent faculties it could never rise permanently above the normal vibration, but the rate of vibration increases in exact ratio with the development of the inner senses. But what of that, someone may ask? *Everything,* when we *know* that a certain rate of vibration expresses a state of spiritual consciousness; that consciousness rises with vibration and *vice versa,* until the soul while in the body may attain full spiritual consciousness, Nirvana, illumination, faultless vision, the Holy of Holies, the "Grail," the "Holy Quest" of every Saint in ages past.

How did I find out that the higher, super-consciousness depends upon, or is correlated with a high rate of vibration!—by experience—by entering into that higher rate, the Holy of Holies, where, it seems to me, vibration ceases, and *Love reigns Supreme!*

Then, as a natural corollary, love rises in the indi-

vidual with the rate of vibration. Can an individual in a low rate of vibration love equally with one who is *living* in a higher rate of vibration? I say no, because the one in the lower rate does not know, and cannot know what the higher love *is* until he has attained the higher rate of vibration—by your fruit shall ye be known—and to reach it permanently, many things of the senses, which he loves far better than he loves "love" have to be discarded before he can reach or enter the higher vibration. Hence, Jesus termed it the "narrow way" and said, that it was easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven—the highest rate of vibration—Nirvana, full spiritual consciousness. The reason is obvious, it would have been the same if Jesus had said, without the smile: it is impossible for a rich man to enter the kingdom of heaven. Why? Because his attachment to his riches and worldly affairs hold him down to a low rate of vibration, he cannot rise because he cannot let go of *that* which binds down his soul. But Jesus did not neglect to give the remedy, or that which would counterbalance the effect of riches—Seek ye *first* the kingdom of God, and all these things shall be added unto you. Seek ye first the higher vibration, the kingdom of God: to do this the soul must let go of every attachment of the senses; it must be as naked as its body when it first entered the world, then, only, can it pass through the "eye of the needle," and be trusted with great riches; it will then have no desire to *own* anything. By the soul not being *attached* to its possessions, it can rise into higher vibrations, into higher rates of Love, because all that it has, all that it is, all that it does, is for the One, it knows itself to be

a part of that One, the Higher Self, the Impersonal, and it lives in that One and it will not knowingly work against the interest of that One, the MASTER, but will give even his living, his life, if need be, for the MASTER'S work, which is the awakening and the development of souls.

It is obvious that in heaven, in the impersonal, one cannot possess things, for there are no things to possess, not even persons, and *yet* one has *all things,* all things are added unto you, but not in the sense of possession. In this is Jesus' saying true; In heaven (in the impersonal) they neither marry nor or given in marriage, there is no longer a desire to possess; to own the beloved object. The desire to possess may be the "curse" visited upon the children to the third and fourth generation of those that hate ME, and holds them by the bond of attachment.

Then, to possess all things, we must give up all things, we must give up our (personal) life, our attachment to sense objects, if we would *live in the real,* the permanent, the eternal, the impersonal, the *inner* or Divine Life, which eye hath not seen, neither hath it entered into the heart of man to conceive, nor can it, so long as he is in the normal vibration; and that is not all; those who are in the normal vibration are able, without being conscious of it, to pull down, or lower the vibration of those who have "risen." The one who has attained the higher rate of vibration is as susceptible to all the lower rates as he is to a change in temperature.

These are *facts* in the spiritual world, which if only known to the few, are as *real* and as easily demonstrated, as day and night, heat and cold, are to the many. Yet man, who is organized to be a denizen of

three worlds, when he has completed his evolution and crossed "to the other shore," the inner realm which *may* in time be known as the fourth dimension, is satisfied to live in the dimension of the senses and the semi-spiritual, rather than to break the bonds of sense-attachment and be "lifted up" into the higher vibration of perfect harmony and impersonal Love.

Take thy shoes from off thy feet for this is holy ground, and no one can enter the Holy of Holies who is not "fully and duly prepared." Then only, and not till then, will he forsake the world of the senses (the false), to enter into the realm of the true, the *real.* Then only may he hear the Voice of the Silence and comprehend it. No words of mine can portray or paint in sufficiently glowing colors the ecstacy experienced in the higher vibration.

THE THREE POWERS

(The Three Powers, or Qualities, mentioned in the Bhagavad Gita.)

TO bring before our mental vision a graphic picture to aid us in the realization of our three-fold life lived within the body, whereunto shall we liken it? To our body as being a three-story house in which resides the lord of the body, the real owner. The lord has created the body from materials found in Nature. The three Powers are named Sattva, Rajas and Tamas; or Substance, Action and Darkness.

We will say that the lord of the body began by first building the ground floor, Tamas, which corresponds to the material or physical body, the dark field, which is to be illuminated by the five-fold powers of sense and action, projected into it from the psychic realm. For without the psychic, the physical body is uncon-

scious and inert.

The second story, Rajas, corresponds to the Psychic body, the body of mental and emotional life.

The third story, Sattva, corresponds to the Causal body, the cause and substance of the other two bodies.

The parallelism between the three Powers and the three bodies may be developed in several practical directions, either as the inner planes or the three floors.

First, there is the question of bondage, binding down the soul in the body, the ground floor. We are told that it binds "through heedlessness, indolence and sleep," the mere grossness and inertness of the natural life before it has been stirred and awakened into keen personal consciousness by the psychic energies of mental and emotional existence.

When this stage is reached, that of Rajas, the second story, and personal psychic life is developed, the cause of bondage changes. The binding force is now "desire, thirst and attachment." And liberation is to be gained by overcoming these.

Bondage through desire, thirst and attachment, is what is called Karma, cause and effect, in a more restricted sense; and when we pass beyond the psychic personal stage, the second floor of our being, we are free from Karma in that sense.

The third floor, that of Sattva, the Causal self, which is the immortal, in that it is above birth and death of the body; but which binds the soul, in that it is the dwelling place of individualism, of the separate consciousness of the Ego. "This binds through the bond of pleasure and the bond of knowledge"; that is, through the attraction of happiness for oneself and knowledge for oneself. Therefore, while living on the third floor of our being, this stage must also be

transcended in order that the life may become purely spiritual and free, the consciousness blending with the Higher Self, thus becoming or coming into its true and everlasting individuality.

Again, passing through darkness and inertia, the soul awakens to the next higher, or inner plane of its being, the psychic tendencies, "desire of possessing, activity, the undertaking of works, restlessness, longing": all characteristic of the mental and emotional nature.

The powers belonging to the third floor of our being, Sattva, are "light and wisdom." Those who have attained them go forward; they enter the stainless worlds of those who know. Yet this third stage, or floor, is only the anteroom to real spiritual life, union with the divine consciousness of the Christ or Higher Self. "When he beholds that which is beyond the three Powers he enters My being: let go by birth and death, age and pain, he reaches immortality," said Krishna.

The point I wish to make clear by the illustration of the three floors or three stories of our being is this, that the soul, on entering the astral or psychic plane does not leave the body, as these realms are contained within the body, it enters different degrees of vibration, the vibration raised to the degree of the second, third or fourth floor, as in a material sense one would ascend to the higher floors in an elevator. The three stories of our being may be illustrated as the three Halls: The Hall of Ignorance, the Hall of Learning, and the Hall of Wisdom: beyond which stretch the shoreless waters of the region of full Spiritual consciousness—soul-vision.

"THE NEW KRISHNAMURTI"

MR. E. A. WODEHOUSE, another admirer and worshipper of young Krishnamurti, writes an article in the April issue of "THE STAR," under the above heading. Those who are ignorant of the early history of the "Order of the Star in the East," and its inception would do well to write to the Divine Life Press, 614 Oakwood Boulevard, Chicago, Ill., for a copy of ("The Central Hindu College and Mrs. Besant), which gives in brief outline how Mrs. Besant and Mr. Leadbeater began the manufacture of this New Christ and who through methods of misrepresentation the young Hindu God has been made the oracle to speak through that Mr. Leadbeater might give to the World what Mrs. Besant had secretly planned and concocted, a reformed Catholicism, under the name and symbolism of "The Old Catholic Church," and again made over into the "Liberal Catholic Church," when crime and odium hung over her original theft and her plans were thus altered to admit the introduction of this New World Teacher, the exponent of Mrs. Besant's New World Religion.

Mr. Woodhouse along with Mr. Geo. Arundale is another emotional gushing flatterer, who would worship anything Mrs. Annie Besant introduces so long as it gives them a comfortable living with the least amount of physical exertion. Listen to this adorer of the infant Christ in embryo:

"By the new Krishnaji I mean the Krishnaji who arrived at Adyar on October 31, 1927. I had last seen the old Krishnaji at Ootacamund in April of the previous year; and although changes were even then going on, and although there were occasional hints of what

was to come, the difference between them then and now was the difference between being on the point of breaking through and emerged on the broken through and emerged on the other side.

The Krishnaji of today is the Krishnaji of the other side of the wall. We may interpret the significance of this as we please; for I do not think that our interpretation of it much matters. Indeed, if one is to go by certain talks with Krishnaji himself, the less we allow it to matter, the better he will be pleased; for it is of things unessential. The fact, however, matters greatly; for it is upon this fact that he avowedly bases his right to teach. And it is fortunate, therefore, that the change itself is one which cannot but be palpable to any one of even moderate sensitiveness of perception. But I think that one must see him and be with him in order to perceive it. THE WRITINGS DO NOT YET REVEAL IT, IT IS POSSIBLE THAT THEY NEVER MAY. But the personal affluence, the magnetic effusion, is so extraordinary, that I defy any one not to surrender to it unless he has hardened his mind and heart in advance; just as I defy anyone to feel it and to remain unchanged."

This may go down the throats of Krishnaji's foreign admirers, but to say the least, this fetish can never be put across the intelligence of the American people. If the writings do not reveal Krishnaji's attainment of Liberation wherein he repeatedly informs us that he has attained the Goal, do you think that mere personal affluence, or magnetic effusion, will compel our judgments to bow at the shrine of mere person-worship and proclaim him the World Teacher, or the bringer of the Word, as the Society of the Star of the East are wont to herald him—and to which he has simply shown

by his writings that he brings us nothing but childish prattle and nonsense?

Further on he says: "Consequently, the first thing was to get into personal touch with Krishnaji and to judge for oneself. Finding, therefore, that any autumn vacation would enable me to get about a week with him, if I spent it at Adyar, I resolved to go down there, and to hold over my decision until I had had the opportunity of seeing him for myself. I reached Adyar on October the 10th, and had thus been there for three weeks when he arrived.

As things turned out of course, I need not have worried. But it was not till the day after his arrival that I realized this, in a way sufficiently convincing to banish my doubts. All that I saw of Krishnaji, on the first day, was at the crowded ceremony of welcome to the President and himself, which took place in the Headquarters hall—a ceremony, which, I should mention, was about the fifth, or sixth, function which had punctuated the seven-mile drive that morning from Madras. (This is not, however, unusual, in India, for the natives worship anything that is accompanied with flare and trumpets.) At the conclusion of the proceedings, he made a short speech in reply to the various addresses. But it was disappointing. He was not eloquent, and his words aroused no thrill; while he had the further disadvantage of speaking immediately after the President, who really had been both eloquent and moving. One gathered that the large and somewhat wrought-up audience had expected something more from him, seeing that this was his first appearance at Adyar after the rumored Change. One learned afterwards that he was not well. He had caught a chill in the train from Bombay, and was tired out by

all the addresses and tamasha of the morning. He ought not to have spoken at all. (How true.)

"The following day, however, I was able to have an hour's talk with him in his room. Then, all was different. There it was that I saw and recognized, for the first time, the new Krishnaji. I do not propose to attempt any expression of what or how I felt on this occasion. I need only say that everything has become changed for me since. Something I had dreamed of, half-unconsciously, all my life, had at last come true.

"The student of occultism—as most of us have been —to talk in terms of 'forces' and 'vibrations' will, I think, find himself confronted with something new and rather puzzling, when he comes into contact with Krishnaji, as he now is. The noble force, for instance, when it comes so often through our President, and which we have all many times felt when she is speaking, interprets itself very easily in terms of vibrations. We can, as it were, feel it beating upon vehicles. But what comes from Krishnaji is something very different. It seems too gentle to speak of as a 'force'; and the effect of it is as of something smooth and vibrationless. It seems, too, to act, as it were, not on the vehicles at all, but directly on the life. Indeed, so absolutely free is it from any element of the striking, or dramatic, that one is perhaps conscious of it only after the magic has been accomplished. One is aware of the effects, but not of the process which produced them.

"Krishnaji today, if I may use the metaphor, is like a musical chord, of which the harmonies, or overtones, are far more resonant than the notes themselves. It is the Oversoul that one feels, rather than the personality.

Yet this over-shadowing influence is not a weight which bears heavily upon him. I see no signs of its pressing upon, or constraining the free play of his personal life. On the contrary, it seems to have, as it were, lightened and lifted all this. Its effect has been rather that of release than of constraint. And the consequence is that one can meet the new Krishnaji on just the same frank and friendly footing as one could the old. More—I would say that the feeling of easiness and freedom is now greater than ever. His personality invites confidence and naturalness even more readily; and in all such personal relations there is a feeling of absolute equality. Anything more unlike the popular conception of a spiritual teacher could not be imagined. There is nothing ex cathedra, nothing pontificial about him. The last thing, indeed, that one is conscious of, is of being taught at all. (Here Mr. Woodhouse tells the truth.)

"I do not quite know how to complete the unfinished sentence without spoiling all that I have been saying. (Adoration goes so far, then the comedy enters in, listen.) "But if I say that one cannot leave the presence of the new Krishnaji without the feeling of having had the most cleansing of spiritual baths, made fragrant with the most delicious of spiritual bath-salts, perhaps the reader will gather what I mean. And I have purposely chosen an almost flippant metaphor, because I want, more than anything, to preserve the impression of the easiness, the lightness, and the naturalness of it all. But this does not prevent one from recognizing, at the same time, that the experience has been a transcendent one, and that one has found a new meaning for the word 'holy.' Why is it that holy things are nearly always thought of as solemn things?

I suppose one can think of reasons for this. But it is none the less a revelation when one discovers for the first time, that the true essence of holiness is far more of the blue sky than of the thundercloud, and that the authentic odor of sanctity is less that of incense than it is the scent of wild flowers in the hedge-row and the breath of early spring. A blue-bell or a daffodil, rejoicing in its life, is the typically holy thing. The fawn playing in the forest, the mountain torrent leaping in glee from crag to crag, are apt emblems of things spiritual. The voice of the spiritual life is not a sermon but a song.

Thus Mr. Wodehouse openly admits that Krishnaji's words amount to nothing, are of little consequence, in comparison to his wonderful spiritual vibrations which seem to have completely captivated him. This agrees favorably with a book review of Krishnaji's, "By What Authority?" by A. E. Deaderick, in the Theosophical Messenger of February, 1928, in which the reviewer says of his campfire talks from which the book is taken: "About twenty-six hundred people listened to them with an intensity of attention which can have been seldom equaled for all were alive to the importance of the Figure before them, the person of the World Teacher embodied in J. Krishnamurti. So not a syllable was to be lost, nor a word missed. And yet, the words were not particularly important. Great stress has been laid upon the beauty with which Krishnaji speaks. It is a rather labored beauty of utterance which could not possibly account in itself for the intense interest bestowed upon his remarks. The printed page, however, cannot give to the reader the poignancy of Krishnaji's voice coming out of the twilight, the appeal of the Presence amid the magic of the great

natural theatre in which these talks were made. It seemed as if even the wind and the trees contributed them, as if the sunsets were of especial glory and beauty; the camp fire itself appeared alive in a way that no ordinary fire does, leaping high and making strange patterns in the air, shining upon the faces and bent shoulders of those thousands crouched on low, rough benches, attending to that voice."

This stuff may appeal to the benighted Hindus and ardent Catholic worshippers of the Star, but to tell the truth it will never appeal to intelligent Americans who want more than magic and vibrations to appease their spiritual hunger. As Krishna was, when a little boy of 13, pronounced the World Teacher by Mr. Leadbeater and Mrs. Annie Besant, we may now see the evil effects upon the mind of the mature young man, glamoured and distorted in the illusionment that he really is the Saviour of Gods and Men, and that in due time the World will fall at his feet. But if we are not much mistaken, when the World does fall it will not be for Mr. Krishnamurti, unless the Holy Spirit manifests itself in a more intelligible manner and convince the most skeptical that he speaks with authority and not as the scribes.

We do not blame Krishnamurti for the World Deception that he is playing, but we hold people responsible who are his elders and who should know better that Christs are not manufactured but grow in Wisdom and Grace through natural spiritual unfoldment, and that by their fruits (words) ye shall know them.

HARRY R. LANG.

BANKING, CURRENCY, AND THE MONEY TRUST

— Continued —

By CHARLES A. LINDBERGH, Author of the Money Trust Investigation

IN CONTEMPLATION.

To AMERICA: What a grand expense of territory! Behold the majesty of her mountains; the vastness of her plains; her enormous forests; her wealth of soils and minerals; the number of her lakes; her splendid rivers leading to the natural highways between all lands and continents—the mighty oceans, and all—all of these are the free gifts of God to Man.

To MAN: Beholds him in his application with the free gift—America. He has gone out over the plains and through the forests; developed the farms; built beautiful villages and great cities; constructed highways; furnished communication between them all; and then developed them by his ingenuity. All these are the expressions of his own energy—the results of his toil, but, notwithstanding the gifts of God and the giving by Man of his own energy, he is burdened with a huge debt—the greater because of the largeness and richness of Nature, the expenditure he has made of his energy, and the accumulation by the few of the products. Why should we all labor to produce material wealth called capital, when it is appropriated by the few and made the basis on which they tax us and collect from us more interest and dividends?

To THE JOKER:

HERE I HOLD A GOLD COIN.

What a false illusion thou art to human mind! How cruelly thou deceivest thy possessor and those who covet thee! Thou buyest for me by thy betrayal of

mankind. Thou didst tax my energy to gain thee, and thy discount has lost to me and my fellow-men the greatest blessings of a continent, as well as the principal products of our toil. Few indeed are they who know and understand thy seductive power. We shall expose the falseness so that our children shalt not be deceived by thee.

To Ourselves: The fact that we did not prevent the various evils of which we now complain from becoming parts of our system, should make us considerate of those who are operating under it, and remove from us all personal prejudice. The practices that are allowed at present, and which are contrary to what we know to be for the best interests of mankind as a body, are almost wholly due to the process of adaptation and not to the mere personal choice of some particular individuals.

Men are compelled to employ the methods and systems that are used in their times. No one can set up an independent system for himself and operate under it without the help and consent of the majority of his fellow-men. He must abide by, and operate under, the recognized systems regardless of the fact that neither the means nor the method may suit him. For that reason it is neither uncommon nor improper for us to do many things of which we do not ourselves approve. It is impossible for anyone to have a successful business career who does not conduct it in accordance with and in systematic concert with the prevailing methods, and therefore in the study and discussion of the affairs connected with the general conduct of business we should be broad in our interest, and honestly try to understand everybody, whether they conduct their business in the way that we think proper or not.

We should remember that we are dealing with systems and not with individuals, and that we have no right to blame individuals for the present system nor because they use it, but we have a right to ask them to examine it carefully, and if they find errors, to join in an endeavor to correct them and not make an unfair use of the opportunities such errors may present to them. Radical changes are not possible until they come by common consent.

Mankind is restless, and the broad field presented to the human intellect and selfishness, combined with the ambitious desire for prominence and leadership, impels it onward in a great and endless struggle. Individuals drop out as time advances, but humanity as a body presses onward. We inherit, fit into, adjust and renew the establishment and systems of our fathers, and what changes we do make are made through natural evolution, which is slow or rapid according to our inventive and creative energy and our acceptance, as a whole, of the change.

War has been one of mankind's greatest occupations, or, in other words, the exercise of government by the law of physical force. It has been esteemed a manly art, and all men have paid the toll, including the numerous toilers who provide provisions and munitions of war and supplement those in the actual field of combat. It has been the mighty burden that the past has had to carry, and we still carry war obligations because the general understanding of this problem has not been sufficient to cause it to be absolutely abandoned. The comparatively few who have understood have had to fight the same as those who did not, somewhat on the same principle that we are forced to do business as business is done, or stop trying, which

men will not do until they can no longer push as hard as they are pushed. But, even now, although we know that war is merely a legacy from the earlier generations, we realize that we cannot prevent it merely because we no longer think favorably of it. Civilization has advanced almost to the period of framing a plan for abandoning it, but all men and all peoples do not reach the same plane of understanding at the same time. We must still keep prepared for war because it is not improbable that we shall have some great wars long after we have finally concluded that war is an improper method of use for the settlement of disputes. So, too, in the world of business, some unsatisfactory, in fact bad, methods will continue, and it may be necessary for them to continue long after we know them to be neither just or desirable.

The great struggle of the present is centered in the world of commerce and trade. It has become so intense that the outlet for human ambition has shifted notably from the field of war to that of commercial struggle. In fact, the commercial struggle often produces the cause of war. This industrial struggle is another and much more humane diversion. I say diversion because whenever commerce is resorted to for speculation rather than for the purpose of supplying needs, it becomes a diversion. Some interesting comparisons may be drawn between the respective leaders and workers in these two fields of action, comparisons which may serve to make more clear the difference between the social and financial conditions of the governed and the governing.

History records the glorious achievements and victories gained by the military generals. But although it relates the honors and positions that were given the

leaders as rewards for their initiative, it gives no specified individual record of the plain soldiers who fought the battles and suffered the privations and tortures incident to war. These were considered as an army, — merely the force with which the generals fought. The great wizards of finance and the captains of commercial industry also direct battles and seek the same sort of acclamation growing out of an entirely different application of human energy and for another kind of victory. Their wealth and their struggle repays them and its buying and ruling properties win for them applause, position, and power.

It is probably easier to be a toiler in some branch of commercial industry than to be a soldier or sailor and direct the sword and cannon against one's fellow-mortals, but the toilers, the same as the soldiers, are the plain people. On them depends the result of the struggle. On them rests the greatest part of the work, the denials and the sufferings, but contemporaneous history makes no more individual recognition of them than it did of the private soldier. Notwithstanding this seeming inconsistency, we owe thanks to the financial wizards and the captains of industry for leading us out into the industrial field and away from that of war, because it provides a better outlet for human energy. It was the next move in the march of civilization, and these captains of industry have been leaders in the struggles. Often it is the cruel and unreasonable who accomplish more for us than the kind and generous. They reveal to us our limitations. But there is no more reason to condemn the industrial generals than there has been to condemn the generals who fought in the world's great army and navy battles. The highest purpose of civilization should be to conserve and

protect humanity, and whatever defeats that purpose should be condemned and eliminated.

No such destruction of human life can ever result from the industrial struggles as resulted from those of armed battle. The element of construction is far greater than that of destruction, and regardless of the cruelty which results from an abuse of the opportunities which the present system presents to men, it remains evident that many of the captains of industry who lead men into the field of industrial struggle are using their brains in an effort to better conditions. Their first motives may be even more selfish than those of the military generals, but the results are far more desirable, and humanity secures far better proceeds. They are the leaders in one of the great struggles in the climb toward a more splendid and altruistic civilization and the struggle is fraught with lessons,

Yes, the struggle has its teachings, and that is what we demand. These lessons exemplify the force of human energy, and the value of consistent action. The next great problem for mankind to demonstrate is that of converting the energy of men and the consistency of thoughful plans into benefits to be derived by the plain toilers themselves as a result of their toil. We concede that the captains at the head of the great industrial trusts were and are the great advance teachers of the wórd, but humanity has followed long enough. It now ought to be able to direct its own actions, and that must happen before the present problems can be satisfactorily dealt with.

At the present time there is nothing to be gained in war that could not be acquired by some other method. Its results are death, destruction, and despair. In the commercial and industrial field we find elements

of production, construction, distribution, and accumulation. The ambitions of the leaders themselves furnish the elements of destruction, but not in the degree in which we find it in the field of war. In the case of war the results of the battle revert to the government of the country that has been successful in the engagement.

The financial kings seek to, and do, secure the substantial profits and the principal products resulting from the labor of the plain toilers. They take their chance in the game of life and gather in the fruits from other's labor. War means destruction and leaves little or nothing to distribute to the soldiers of the ranks, but the activity of men in the field of industry, when applied in connection with the latest mechanical devices, approved methods of application, methods of association, etc., results in an enormous increase in the productive energy of the masses, as well as an enormous daily accumulation of real wealth. But however great the accumulated wealth may be or become, it is a mere bagatelle when compared with the results that must come from the daily expenditure of the energy of the working people, and it is the results of the wealth that is thus brought forth that should be equably distributed, in so far as it can be, to the individuals participating in its production (principally those who labor) as a reward for their industry. They are entitled to it, and in our studies we shall find out why they have not received it. At the same time we shall consider ways and means by which they may, in the future, secure what is properly due to those who honestly, industriously, and intelligently apply themselves.

—To be continued.

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